

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

No. 45.

Wilmington, Del. Friday, February 14, 1823.

Vol. 2.

For the Christian Repository.

Paul having again appeared in the Repository, intending his production as a *Preface* to the Essays of Paul and Amicus, and as I shall object to any Prologue, alteration, transposition, abbreviation or appendix, it will be proper to state my objections and make a few remarks in answer to his statements.

He tells us, "he always likes a *Preface*, and to know what an author thinks of his own work when it is accomplished"—He compares a *Preface*, to a "Porch," and supposes that a Book without one, is "like a house without a stepping stone"—If our Readers will consult his first Address, I presume they will agree with me, that he has already made "a Porch," that is quite as good as the House he added to it, and furnishes a "stepping stone" every way worthy of the dark smoky hovel, into which it leads. It appears however by his anxiety to tear down a large part of his own house, that it is not so much a *new Porch*, that he desires, as a *back door* by which to escape the just judgment of every rational, impartial reader of our respective Essays. This singular attempt will infallibly inform the discerning part of the public, "what the author thinks of his own work now it is accomplished."

"He then informs us, that it pleased Providence to cast his lot in a land of Quakerism, a town where the truths of the Gospel were opposed on every side." All religious societies but the Calvinists are opposed to the truth!!!—Whether the *truths of the Gospel*, as preached by Christ and his apostles, have been opposed on every side, our readers by this time may determine. That they have been opposed on *one side*, is very evident, if the plainest language of scripture can be evidence in the case. We have seen "the works of the Law,"—"the meats and drinks and divers washings" of the Mosaic Dispensation, which Christ took out of the way nailing it to his cross," again introduced as essential parts of "the New Covenant !!!" We have seen Christ, "the true Light that lighteth every man that cometh into the world," denominated an "Imposter"—"an Ignis fauri?"—"a Jack o-Latern!!!". We have heard the spirit of God, called "a misguiding spirit!!!" We have witnessed, a weak and absurd attempt, to prove that the *Infinite Jehovah* was a compound being, made up of *finite parts*!!!—We have been told that the CREATOR of the world was *mortal*; that the AUTHOR OF LIFE was *killed* by his own workmanship!!!—We have seen the *merciful God* represented as a *cruel unmerciful Despot*, creating myriads of immortal beings on purpose to plunge them into torment, immeasurable and interminable!!! We have been assured, that a God of purity justifies the wicked man in his wickedness; that Christ's Righteousness is a kind of cloak to cover the filthiness of the unrepenting hypocrite; that the author of salvation holds communion with iniquity, and stands in concord with Belial!!! and finally, we are informed, that all these palpable absurdities, are *true Gospel Doctrines*, and that in opposing them we oppose "the truths of the Gospel."

Now I think it needless further to demonstrate that these *doctrines* are not the *glad tidings*, or *Gospel of Christ*; but the appalling and horribly evil tidings that came by an apostacy from *Christ*, through theological schools, and a corrupt mercenary priesthood!!!

But we are told that in spreading his budget of disgusting errors, he had "to contend with wealth, power, numbers, and influence; and that he could make but slow progress." He might have added, that he had to contend against *Revelation*, *Reason*, and *common sense*, amidst an intelligent well informed inquiring population; circumstances, eminently calculated to retard the progress of *Error*, and to defeat the machinations of Priestcraft!—But he "risked the consequences" and the consequences that naturally and unavoidably follow the course he has pursued have resulted; Instead of convincing the unbeliever, or confirming the wavering in the doctrines of the persecuting saint *ATHANASIUS*, he has driven hundreds from the blood stained standard, and been a means of unshackling many, even of his own denomination, from the errors of an unscriptural, and irrational theology.

"Whatever" says my opponent "God has denied him, He has raised him in *some measure* above the fear of man." Now if to make the most inviolous reflections on a whole community, if to publish the most palpable *untruths*, if to contradict himself over and over again, be any evidence of emancipation from "the fear of man," then we must grant, that "Paul" has been, in *great measure*, relieved from *this kind* of fear; but it must also be granted, as a necessary consequence, that he has likewise been raised above the *fear of his Creator !!!*—and the "cool calculating and *Christian policy*" of many excellent "preachers" of different religious denominations, have passed a sentence on his productions, which, though it may not "disturb" my opponent, is calculated to *disturb* the repose of any one, whose conscience retains a truly religious tenderness, or regard for an unblemished reputation!

"Paul" in his preface, informs his readers, that "two thirds of the Inhabitants of the Borough, where the paper was published, were Quakers, and that Quakerism had given a tone of feeling to all the country round." This statement gives a fair specimen of this author's love of *veracity* as exhibited, in *more than fifty instances* in his addresses. I have frequently been astonished, in the course of this discussion, at the *utter disregard of truth*, so often manifested, by one whose profession as a minister of the *Gospel*, should have bound him, to set an example of great purity in this respect. Now the inhabitants of this Borough

may be estimated, in round numbers, at six thousand and souls; the members of our society, at seven hundred and fifty, at most. To these may be added, about Two hundred and fifty, who profess our principles, and who are not in strict membership, the sum total will be, I suppose at most, one thousand. If we go into the country four miles round, the proportion of *our members* to the whole population will be much less; as very few of them live out of the Borough.—My opponent tells us, two thirds are Quakers, but the fact is that one sixth at most including professors are Quakers. In order to swell his magnanimity in adventuring to attack so formidable a body he represents us as *four times as numerous as we really are!* Like the *evils* spied that were sent to examine the land, he sees Giants in his way, and like them, I trust in Providence, he and his fellow craftsmen shall never subdue it!

How far the Quakers have given a tone of feeling to all the country round, I am not able to say. I have no doubt their principles and practice have opened the eyes of many, to see the *unscriptural nature*, the *selfish practices*, and *dangerous tendency* of a hireling ministry, and I have some substantial ground to believe, that the present controversy has happily extended this kind of influence.

My opponent makes a curious flourish on his own calculations. "I calculated" says he "to be assailed with the epithets of *bigot*, *persecutor*, *sectarian*, *uncharitable*—"No doubt he had *internal data* for his conclusions on this subject!"—"but he says to accuse me of *persecution* is not a little ludicrous; did David persecute Goliath?" Now for what others may have done, I am not accountable. As for "Amicus" I am sure he never accused "Paul" of *persecution*. I was not so silly as to accuse him of doing that, which he had no power to do!!!

In his statement of the object of his attack, on the society, "Paul" has made a miserable attempt to impose upon his readers. He wishes the public to believe he had no *proselyting scheme* in view. But the veil he would draw over the deformity of his scheme is too short to cover it. While he would hide one end of it, by a cunning attempt to persuade us, that "*Truth* was his object," [see his first number] he exposes the other, by an acknowledgment, that he "had no intention of giving a systematic statement of orthodox doctrines !!!" Now if "*Truth* was his object," and *orthodox doctrines* were the *doctrines of Truth*, why did he not intend to give us a *systematic statement of them?* Truth is altogether lovely; and Truth can never be better promoted, than by exposing her to view, in all her native loveliness!—As to the allegation, that he only wished "to induce the Quakers from their hiding place," it involves him at once in the guilt of *Ignorance* or *Fraud*. The Quakers have published their sentiments to the world, with unparalleled industry.—In the first sixty years of their existence as a body they printed and disseminated nearly four thousand different publications, on religious subjects. *WILLIAM PENN'S Works*, which contain all the sentiments of "Amicus" as published in his Essays, have gone thro at least four Editions, and are widely diffused. The Quakers, both in doctrine and practice, have stood openly before the public for more than 150 years!—Now if he supposed the Quakers *a hidden people*, he was grossly ignorant of their real character, as thousands of our fellow Christians in this country can testify. If he knew they were *not a hidden people*, he is guilty of a low *fraud*. Let him take which horn of the dilemma he pleases.

He tells us very triumphantly, and prints the sentence in Capitals, that "the sentiments avowed by Amicus are the very sentiments which he wished to fasten on the society"—He thinks or pretends to think that these sentiments are calculated to injure us in the view of the public. But in this he is egregiously mistaken. The sentiments of Friends on many important points are now rapidly spreading in the world, and particularly in this country, but in an especial manner, where the public have the best opportunities of information. Whilst the Doctrine of *Trithemism*, or *Trinitarianism*, with all its shocking and absurd appendages are notoriously on the wane! *Colleges and Universities*, the seats of learning, and nurseries of science, have abandoned it, and in many places, *whole congregations* renouncing it as impious, have openly avowed their change of opinion. And as light and knowledge are extended, as superstition and Priestcraft, which for ages, have swayed their ebon sceptre, over the intellectual faculties of man, yield to the empire of reason, and the light of divine revelation, the doctrines of Calvinism like Owls, who cannot bear the light, will retire to their native shades, and only be heard or seen by the *benevolent Traveller*.

I will now recur to that part of his intended Preface, in which he speaks of the *soi-disant Ordinances of Baptism and the Lord's Supper*; in which his prevarication and double dealing are conspicuously evident. It is a remarkable fact, which our readers will perceive by a recurrence to the Essays, that "Paul" always entered on the different subjects of discussion, with great self confidence, and an air of triumph. As the discussion progressed he evidently grew restless and uneasy, gave many tokens of chagrin and disappointment, and at last would openly beg his opponent, for a cessation of arms. Thus the subject of missions was but partially occupied by "Amicus," till he challenged him to the field on the subjects of "Baptism," and the "Supper"—On these subjects "Paul" soon involved himself in the most palpable contradictions, and ludicrous absurdities, and very pathetically begged me to leave him [See Ch. R.-P. vol. 1. page 119.]—After this we entered on the subject of "Internal Light,"

of which he became very tired, and tried various means to induce me to leave this interesting topic unfinished; at length after exposing the unscriptural and selfish nature of a mercenary priesthood, I gratified him by taking up the doctrines of the Athanasian creed—This he considered an impregnable fortress, to use the terms of one of his particular friends, "a high battlement." But to the evident grief of my antagonist he found it one of his most vulnerable positions!!!—There is no point of Scholastic Divinity, so fraught with contradictions, and palpable absurdities as this. It contradicts the *plainest and most numerous scripture passages* of any other. It puts reason, revelation, and common sense, at defiance, and leaves us to struggle, without a ray of light, in the confused labyrinths of mysticism, a hopeless, helpless prey to spiritual wolves who spare not the flock!!!—From this we passed to Justification by Impulsive Righteousness—on this point he would not answer my arguments—indeed he could not; but happily for him, no doubt at his own request,—his friend the Editor interposed, and saved him, and his *shattered system*, from an exposure, which I was preparing for the public, and which as defendant I was entitled to make, and would have made if the balance of privilege had been equally poised!

These ordinances (Baptism and the Supper) he used in No. 8 Ch. Rep. were the *seals of God's Covenant and Badges of Christianity*, "of high moment and eternal consequence"—In his intended Preface he says, he "never did attach any particular importance to that part of the controversy"—I have not time to notice all his contradictions, on these subjects, I will therefore refer my readers to the Essays for further proofs of Paul's inconsistency!—But, why should he wish to prevent the republication of this part of the controversy?—forsooth to make the Book smaller, as Paul would make us believe! The real reason however, he did not unfold! It is very well known that the *legal nature* of these ordinances, and their *inconsistency* with the *Christian dispensation*, were so fully proved, that a number of persons felt relieved from their former scruples on the *e points*, and Paul has lost many little odd jobs of sprinkling infant faces with water, in order to *seal them with grace*, and clothe them with the *badges of Christianity*!!!

To induce me to leave out this part of the controversy, he says "If Amicus really wishes the circulation of the volume, he will not object to this proposition"—Now Amicus does not wish to circulate a *maimed copy* of the controversy? Whether the friends of "Amicus," or those of "Paul," are most anxious to circulate the work, will be amply tested by the subscription papers. On this ground I am perfectly willing to rest that point!

I can however unite with "Paul" in the hope that the public will never forget the last six numbers of "Amicus." I really have some doubts whether we "worship the same God!" "Amicus" has denied the "Foundation" of Trinitarianism—the division of the Deity into parts—*One part standing on the Earth and calling to another part up in the clouds!*—The *murder* of the *CREATOR* by a lawless company of Jews!!! &c. &c.—The God we worship is *one pure, Eternal Spirit!* *infinitely merciful, and of great compassion, pardoning iniquity, transgression, and sin; omnipotent, omnipresent, Indivisible, and infinite in wisdom and Goodness.* These characters do not apply to the object of Trinitarian worship—which of the two is the God delineated in the holy scriptures I am perfectly willing to leave the public to decide!

Of my knowledge of the *Hebrew, Greek, and Latin languages*, on which Paul has so learnedly descended, I have not much to boast—if I have had enough to meet my *profound antagonist* with his *borrowed* lore, the public I trust will hold me excused. Those who have more learning than either of us, will discover one fact; that my opponent is a *mere plagiarist!* he has in a great variety of instances borrowed not only the sentiments, but the very language in which they are clothed! "Paul" may consider this fact as a proof of his *great erudition*: a proof which Amicus cannot much admire!!! one thing is very certain; "Paul" is wholly ignorant of "Amicus!" He has made many attempts to designate him; his last proves him totally in the dark.

As to my statements of "the motives and conduct of my antagonist" I am perfectly willing to let their truth should be tried by his own publications. It is through this medium only that I know him. Let my readers "take a pen, and as they read erase" every *incorrect statement* I have made, and I believe their Book will be *without a blot!* or let them prove them in any degree unsound, and I will make a public recantation.

Before I close this Essay, I will just observe, that many of the palpable falsehoods from time to time uttered by my opponent, I had not room nor leisure to notice. In fact they were *so numerous* that to refute them would in some instances have occupied all the space allotted me for the principal subject of discussion. But an interesting work has just issued from the Press, intitled "*Truth advocated, in Letters addressed to the Presbyterians, by Vindex,*"* which has amply supplied my deficiencies in this respect. To this Book I would particularly recommend the readers of this controversy. If the labours of Amicus has had no other good effect than to induce so able a Writer as "Vindex" to take up his pen, I shall not have laboured in vain.

* To be had at the office of the Repository.

Having commenced printing *PAUL* and *AMICUS*, we are desirous to know the number of subscribers on the different papers that are out.

PROCEEDINGS.

Of the American Society for meliorating the condition of the Jews. Formed in New York in 1820.

Continued from page 173.

Christians. friends of Israel, if you knew with me, what a rich harvest might be gathered among the Jews in Germany, and knew also how little has thus far been done to effect it, you would weep aloud with me, as those did who are noted in Ezra iii. 12, when they saw and compared the foundation of the second temple with that of the first.

Of the many and different hindrances and difficulties to the knowledge and profession of Christianity among the Jews, I will only mention some of these of which I have been an eye-witness. To relate only a few of these will be sufficiently grievous.

Several young Israelites of unblemished character, who had been brought by perusal of the Holy Scriptures, to a consciousness of the state of their souls, and who in the spring of the last year applied to pastor Stein, one of the most worthy Christian ministers in Frankfort, to receive evangelical instruction, were informed by that excellent man, with heartfelt sorrow, that they must first procure employment among Christians. Now as this was not so easy to be obtained, and as the thought occurred to them that in making the application they might be considered as interested hypocrites, they found themselves under the necessity of returning to Judaism.—And are they not now in a situation in which they are tempted to put down every favourable thought of Christianity that may arise in their innocent souls? Missionaries, therefore, and ministers, when Israelites, by the influence of the Holy Spirit, are awakened by their conversation or preaching, and open their hearts to them, are placed in the most distressing dilemma.

Another young Israelite, who was baptised last spring by Rev. Mr. Peterson of Weidmar, left his able parents at Cologne, and hired himself to a farmer, on condition that he would suffer him to obtain Christian instruction from an evangelical minister. This part of the contract was most shamefully disregarded by his employer, who, under various pretexts, kept back this poor Israelite, starving for the knowledge of the truth, from day to day, until the cause was discovered by a Christian farmer in the neighbourhood, who gave him employment, and sent him for instruction to the minister above named.

Now many an Israelite, whose heart is touched by the *Gospel*, and who feels a desire of instruction, in not knowing whether he shall go, falls into the hands of such nominal Christians; finding himself deceived in his expectations of an example in them worthy of the Christian profession, is driven back again into Judaism.

On my way to this country, I met in a small town on the borders of Germany, a converted Jew, who by the reading of the New Testament was brought to reflection. For a whole year he paid stolen visits (for he then lived with his parents,) to a Christian minister of the place to obtain Christian instruction. That well-disposed minister was satisfied of the faith of this Israelite, but would not consent to his union to the Christian church, until he had obtained some secular employment. When the Israelite, however, who could no longer conceal his faith in Christ, insisted upon being baptised, that sacred rite was administered. He is now without bread and would be forsaken, were it not for his Jewish father, who, less barbarous than others under similar circumstances, pays occasional attention to his wants.

In a letter from our beloved Mare to Peter Diederichs Director and Corresponding Secretary of the Elberfeld Missionary Society, after a late Missionary excursion on the Rhine, he observed, among other things— "Generally, I may venture to say, that all the Jewish teachers in the whole vicinity of the Rhine, are inclined to receive the Christian religion, if they could obtain their temporal support. The harvest indeed is ripe and requires only the sunshine to gather it."

Independent of difficulties of the above

description, the Jews themselves, on the other hand, are concerned to destroy every rising germ of Christian knowledge.—They abuse and vilify, not only in societies and public prints, those who go out from among them, but associate to buy up and commit to the flames, all writings of every description, prepared and circulated among them for their illumination and conversion.

On a view of the whole ground beloved Christians, if we continue to employ former means for the conversion of the Jews, namely the sending them missionaries—the putting Christian writings into their hands—or in some instances employing such as have embraced Christianity, we may hope at most to have occasional and individual conversions—but in such a procedure where are the means of effecting any thing like national conversion? And yet both prophets and apostles speak in the clearest manner of such a national conversion. Now as it is acknowledged that we cannot reap except we sow—so in the view of a national conversion—the best physical means of its accomplishment are to be devised and brought into action. In returning to the first subject of consideration then, we may see that the plan of forming a Jewish Christian colony is not only calculated to meet and counteract the hindrances and difficulties which have been above stated, but also to lay the foundation or prepare the way for national conversion.

Such a colony, reared in due deliberation and in wisdom, will serve as a rock on which every wave of opposition shall be broken, and become harmless. Missionaries and ministers will no more be in doubt how they shall act when Israelites open to them their hearts; but will be placed in a situation in which with the most joyful sensations they may make known to them the Gospel.

Here will be a secure haven into which every Israelite, whose heart the Lord hath touched, may run for security, and avoid the danger of falling into the hands of unchristian Christians, among whom his faith might suffer shipwreck.

Such a colony would at the same time have the advantage of attracting the attention of the Jews in all the world, and serve as a constant fixed barrier against their attempt to put down every appearance of Christian knowledge among them. The converted Jews of such a colony, especially when it should contain men deeply versed in knowledge of the things of the kingdom of God, would be inclined by love to their brethren after the flesh, to maintain, on the subject of Christianity, a most profitable correspondence with them, and thus lay the foundation of their national conversion.

Finally, it would serve as a monitor and corrector to the Jews in Roman Catholic, Mahometan, and Heathen lands, who have been thrown into confusion by the corruptions and false doctrines with which Christianity has been disfigured. Much were we rejoiced during the last year, when we received from one of your ministers, the Rev. Mr. Frey, a brother of the house of Israel, a printed account of your honoured Society, and its benevolent plan in forming a colony.

Long ago we had heard of the noble-mindedness of American Christians, and their wise zeal, in extending the kingdom of Christ among all people and tongues. And well might we also confide to them this glorious work, which many of our German brethren could only wish for, but had not, from the peculiar nature of their situation, the power to accomplish.

Every Christian therefore and friend of Israel, blessed their loving Redeemer when they received the intelligence, that he had thus inclined the hearts of his American people—and in their public as well as in their more private assemblies, they united in warm, and heartfelt thanksgivings for it to Almighty God. A colony, such as we have contemplated, founded in America, for which such great and holy duties shall be required, will absolutely need.—A preparatory school, on the old Continent. It is desirable, yea, even necessary, that the future members of the American colony, at least by far the greater part of them, should be true enlightened Christians, who in wisdom and in love should lead and govern, and let their light shine before their brethren, according to the flesh, who are walking in thick darkness.

But how in any other way could we be so certainly assured of their qualifications as when its future members, having first entered the preparatory school and been trained there, have had their characters tried, and their faith and growth in true Christian knowledge ascertained. It will also be necessary for the colony to maintain a constant correspondence, and ren-

nings intercourse with all the Jewish congregations of Europe: and how difficult would this be, without having some station or centre of operation on the old continent?

Convinced of this, Count von der Reeke was induced to purchase for the sum of 20,000 rix dollars, a tract of land of about 40 acres, with buildings formerly used as a Monastery, the whole encompassed by a wall, and to devote, and to commence preparing it for such a station. Into this asylum, Israelites that desire a knowledge of the truth can be received—can obtain instruction from a minister provided for that purpose, and according to the disposition and talents, can be instructed in Agriculture, in the Mechanic Arts, or Manufactures, or can enter upon preparatory studies to become teachers of schools or ministers of the Gospel.

Count von der Reeke erected more than two years ago an Asylum under the name of the Society of Friends to Man, for the reception of forsaken orphans, and the children of criminals.—The nature of the Institution may be learned from the first printed account now transmitted to this country.

Finally, every Missionary Society will feel itself bound as much to send Missionaries among the Jews, as among the Mahometans and Heathen. By various helps thus drawn from various sources, great burthens will be taken off from the London Jewish Society, who having an annual income of 10,000 sterling, can do much for the American colony, and for the general extension of Christianity among the Jews.

And now, beloved brethren, members of this Association, permit me to add to what has been said, only a few words. You will perceive from the writings that I have brought with me, that we in Germany supposed that your colony was entirely organized. There are now I perceive, considerable difficulties to be overcome, and hindrances to be removed; among these the want of a necessary correspondence and union with Germany in this work, has in no small degree retarded your progress. O let us then, in the exercise of faith in Him who is the giver of every good and perfect gift, put our hands to the work! yea, let us lay hold of it with vigor, as we advance in its accomplishment. He who can give us more than we either ask or think, will bless our steps and direct them to his name's glory.

[The whole concluded with a fervent prayer for zeal, and for a Divine blessing on all the labours of God's servants for evangelizing the world.]

Remark by the Translator.

Count von der Reeke is an unmarried man, of one of the first families in Germany, and only 27 years of age. How soon has he learned that solid glory consists in serving God by doing good! How entirely has he laid his greatness at the foot of the Cross! What a noble example to the youth of our country, and especially to those who have either obtained large fortunes by their personal industry, or inherited large patrimonies from their ancestors. Go, generous youth! go and do likewise!

Extract from an Address to the Christian Public by a Committee of the Board,

Long, very long, has the house of Israel been in bondage among the nations; but a time of release has been promised of God, has been hoped for both by them and by us, and is now certainly at hand. Apathy to the mysteries of the circumcision is no longer universal; and contempt for the person of a Jew ceases from the bosom of the Christian.

There was a time, when the seed of Abraham alone constituted the Church of God, and when a Jew would scarcely credit that men of another race were admissible to the communion. It required miracles to convince the Hebrew Christians that "God to the Gentiles granted repenance unto life." The Jews, generally obstinate in their prejudices, and zealous for ceremonies, but heedless of the lights of their own prophets, hardened themselves against the uncircumcision. They have since met with an awful, a long, and a just retribution. The Churches of the nations, providentially indeed, but on their part criminally, also obstinate in their prejudices, and alike heedless of the lights of prophecy, have turned away their heart from the children of Jacob. The nations would scarcely believe that a Jew could be honest, or could be made to cultivate the useful arts of life like others. The descendants of Abraham have been supposed incapable of ploughing the field, of watching the fold, and of gathering the fruits of vine and olive. In the estimation of many it is still next to a miracle for a Jew to be

come a Christian; and next to an impossibility, that the race of the Hebrews should exist together as a nation, or even as a colony. Such prejudices are mischievous, because they prevent exertions to meliorate a condition which they have themselves continued if not created: for the general neglect or oppression of the Jews, by the nations, we must look, as the chief and immediate cause of that moral condition which is often quoted as the apology for continued neglect.

Benevolent Societies are raising up among the nations to encourage the spirit of inquiry, and to direct the inquisitive Israelite to the star of Jacob. The Rabbi Bergmann, Messrs. Mare and Adler, and many others, have seen and confessed "that Jesus is the Christ;" and such men as Dr. Stienkoff, the Count von der Reeke, Rev. Lewis Way, and our Boudinot, have appeared to them welcome to the church. Associations of learned and zealous Christians are engaged in behalf of the ancient people of the covenant. In London, in Edinburgh, and in Frankfort, in Aixfeld, and in Basle, such Societies are formed; and Princes also are engaged in meliorating the condition of the Hebrews. Alexander, at the head of the vast empire which he so ably governs, has turned his attention to the subject of Jewish colonization, and is making the experiment; and the benevolent Adelbert, Count von der Reeke, von Vollmarsten, is endeavouring to effect the colonization of evangelized Israelites, in the vicinity of the Rhine, with design to co-operate with the American Society for meliorating the condition of the Jews. From him we received as his envoy a Christian of the circumcision, Mr. Jadownsky, who is now under our own eye, prosecuting his studies. He is a young man of promising endowments. Born and educated a Jew, he has not read Moses and the prophets in vain. His occupation, as a teacher, gave him opportunity of extending his acquaintance among Christians, and of studying the great question concerning Jesus of Nazareth. "Art thou he that should come, or do we look for another?" Persuaded that Jesus is the Christ, he by the grace of God received the word with gladness, and was baptized in the month of April, 1821.

The excellent President of the Society, Elias Boudinot, whose praise is in the churches, has bequeathed 4000 acres of land, as the site of the colony, in Warren county, state of Pennsylvania, or one thousand dollars, to aid in securing other lands for the purpose, at the option of the Board of Directors. The Directors have not decided on the alternative. An English gentleman, too, Mr. George Conquest, lately deceased in this city, has with great Christian liberality bequeathed for the benefit of the Society, the sum of two hundred pound sterling, 889 dollars.

Upon expressing doubts of the propriety of the service of the synagogue, they became suspected at home, without the prospect of gaining the respect of Christians.

Upon professing Christianity, they must leave their father's house and the people of their kindred; they are proscribed by the Jews, without the prospect of being received to the kindness and the confidence of those, from whom they have been so long separated: and, perhaps, it is the purpose of God that the distinction should be yet, at least for a time, continued. Say, however, that this is nothing but prejudice; still that prejudice is a wall of brass. The most obvious remedy is a colony of Christian Jews.

The Jew, who leaves the synagogue for the church may calculate on frowns from his kindred according to the flesh, and on jealousies amidst his new connexions. Unless possessed of independence, such a one might calculate on loss of employment and of goods, as well as of the socialities of domestic life. It is worse with an emigrant. It is worse in Europe; and being worse in Europe; the converted Jew would feel inclined to emigrate. Lo! a stranger lands on our shores. Is he from France? he seeks out and meets a Frenchman. Is he a German, a Spaniard, or a Briton? he soon discovers a countryman. Is he a Jew? A Jew takes him by the hand. Is he a converted Jew? he has lost his east, and feels himself solitary. To the Jew he is a Christian, and the Christian he is a Jew: he is in fact both Christian and Jew, but he is in reputation with neither, for by both he is neglected. What a Christian neglected in a Christian land! Alas! the name is too general, too often, too commonly abused and prostituted to be a recommendation to special attention.

DECLINE OF INFIDELITY.
In the late reign of infidelity, Newburg

N. Y. was remarkable for its deism. A blind emissary of infidelity, who visited Baltimore, and other places, appeared in Newburgh, and preached in the court house his abominable doctrines, railing against the Bible and every sacred thing connected with Christianity. Through his influence there was formed there a Druidical Society, named after the heathen Druids in Britain before the introduction of Christianity into that island. It had a high priest, and met at stated times. These meetings were held in the true spirit of infidel immorality, for the purpose of rooting out and destroying all true religion. There was at that time one Christian organized congregation in Newburgh. Its pastor, the professors, and the friends of Bible religion generally, were openly attacked in the streets, and ridiculed with many vulgar and abusive epithets; and it is said, the pastor was even spit upon. The men who were attached to this infidel club possessed considerable wealth and influence.

On a Sabbath, when the Sacrament of the Lord's supper was dispensing, in the Christian congregation of the village, a few of the leading members of the Druidical club went to a spring, in the neighborhood, and one of them, with the approbation of the rest, administered the Sacrament to dogs. On the same evening, he who had done the impious deed was attacked with a violent inflammatory disease; his inflamed eye balls were protruded from their sockets; his tongue was swollen in his mouth; and he died before morning, in great mental and bodily agony. This awful judgment was esteemed a death blow to deism in Newburgh.

Other infidels have since died, in the village; deaths little less alarming. One of them, after a life of intemperance, was attacked by mortification and carbuncles on his back—into which the surgeons cut deeply. While writhing under the pain of the operation, he begged the operator to abstain, and said "He did not wish to go to hell with his back cut to pieces." His infidel associates commonly attended around his death-bed, and shamelessly indulged in boisterous laughter and mirth. When his deistical connections were not in the room he said "It was strange that he, who but a few days before had been in health, should now be afflicted so dreadfully, and that if he did not expect to recover he should be the most miserable man upon earth." On the night of his death, and shortly before it, he, according to the habit of his life, swore in a shockingly profane manner.

Some other deists, who formerly occupied a respectable rank in society, and possessed considerable property, are now so degraded, "that no one does them reverence."

There are at present, five churches and six congregations, within the corporation limits of Newburgh, and a flourishing Bible Society, while deism is so abashed that hardly any one dares to speak in its favour. The population of the village is about 3,000 souls.

WHAT HATH GOD WROUGHT?

A Sermon, delivered in Harford. (Con.) on the last Sabbath of January 1822, by Rev. JOEL HAWES.

NUMBERS xxiii. 23.
ACCORDING TO THIS TIME, IT SHALL BE SAID OF JACOB AND OF ISRAEL, WHAT HATH GOD WROUGHT!

[Continued from Page 174.]

We notice, next, the establishment of Sabbath Schools. The little word, *try*, which led to the establishment of the first Sunday School in England, has at length set up these institutions in the four quarters of the globe, and is now imparting the most important instruction to about two millions of children. The utility of these schools, especially in countries where the means of education are not generally enjoyed, is inestimable. Testimonies without number might be produced in their favor. The venerable Rukes, who may be regarded as their founder, had knowledge of three thousand children, who had received Sabbath school instruction. He was, also, for a long time a frequent visitor of prisons, and houses of correction; and he declares, that, in the whole, he never met with more than one person in prison for a crime, out of the three thousand whom he had known as Sunday scholars. It is certainly the cheapest and most efficient charity in the world. It acts both on teachers and pupils, and forms, to a happy, useful life, great numbers of the rising generation, many of whom, but for this kind of instruction, would die in ignorance and vice. It is stated, in the last report of the Sunday School Union Society in New-York, that "most of the missionaries, who have been sent out from England, received their first impressions of divine truth, in those institutions; that in the city of New-York, six hundred teachers and scholars have been hopefully converted, and joined themselves to different churches; and that about thirty are preparing to preach the everlasting gospel of Christ." Dr. Morrison, who translated the Bible into Chinese, a language spoken by one hundred and fifty millions of people; Dr. Henderson, and many other eminent servants of Christ;

became hopefully pious at the sabbath school. Indeed, it is a most interesting fact, that, within a few years, efforts to enlighten and save the young have been multiplied, beyond what was ever before witnessed; and in many kingdoms of Europe, national institutions have been established for the education of the whole mass of children in a nation. Convinced that the stability of governments, and the prosperity of nations, depend on the virtue and intelligence of the people, kings and rulers are beginning to feel the necessity of furnishing their subjects with the means of intellectual improvement.

There is another Society, which, in this brief sketch, we must not fail to mention. In the summer of 1815, a few young men in Boston thought it their duty to educate a pious youth for the ministry. This design, extended by reflection, and matured by prayer, gave rise to the American Education Society. This institution, formed on the broad principle of extending aid to proper candidates, in every state, and of every christian denomination, has been signalized by its success, and extensively patronized by good men. The first year of its existence, it received into its treasury 5,000 dollars; the last year, 17,000. It has a permanent fund of 21,800 dollars, and has afforded assistance to three hundred and fifty-four young men, in preparing for the ministry. This Society is among the most important to which the benevolence of this age has given birth.

With its prosperity is closely connected the welfare of our churches; the salvation of the heathen, and the success of most of the benevolent plans of the day. Besides the American Education Society, there are now, in our country, eight or nine important institutions of a similar kind, either auxiliary, or pursuing, independently, the same grand object. To those who doubt their utility, or are not disposed to aid their operations, it may be useful to state, that to the piety, talents and general excellence of the beneficaries, the officers of the principal colleges have borne their unequivocal testimony. Nor should it be forgotten, that nearly all of our missionaries to the heathen, and most of those who are now employed as preachers, in the destitute parts of our own country, were, in different stages of preparation for their work, charity students. That Education Societies are indispensable, can be doubted by no one, who reflects, that there are needed, this moment, six thousand well educated ministers, to supply the wants of our country, and thirty thousand as missionaries to the heathen.

In enumerating the events which distinguish this day, we must not forget to mention the special outpourings of the spirit, with which God has blessed the church, during the last thirty years. It is a remarkable fact, that just before the first Missionary Society was formed, in 1792, the monthly concert of prayer was established; and that, with the opening of this new era, was introduced a series of revivals of religion. They have been unusually extensive and powerful; and their happy effects most manifest and cheering. These precious seasons of refreshing, whilst they cherish the spirit of christian enterprise, and give energy to the benevolent operations of the day, are at the same time, the surest pledge of the approbation and favour of heaven. They are the seal, which God himself set upon the efforts of his people.

In behalf of oppressed, bleeding Africa, less has been accomplished than was anticipated, from the movements which, a few years since, were made in her favour. The slave trade, though abolished in name, is still carried on in almost all its former extent and cruelty. Christian nations, however, are waking up on this subject: the injustice of this infamous traffic is acknowledged; and the day, it is believed, is not far distant, when an effectual stop will be put to it. The flourishing colony of Sierra Leone already opens a wide door for the introduction of christianity and civilization into the heart of Africa; and recent information inspires the hope, that the American Colonization Society is about to obtain firm footing in that land of darkness, and to plant there a vine, whose branches shall spread far and wide, over those regions of desolation. Jehovah hath spoken it: "Ethiopia shall soon stretch out her hands unto God."

In the midst of these efforts for the salvation of the Gentile world, the dispersed of Israel have not been forgotten. Within a few years, much has been done, and with no small success, in behalf of the Jews. The tidings which the angels first announced to the shepherds, on the plains of Bethlehem, are again proclaimed from the hill of Zion, and in the streets of Jerusalem, by missionaries sent from our own country. Whilst Zion has thus been "lengthening her cords, and strengthening her stakes," it is in earnest to reflect, that the cause of civil liberty has been constantly on the march. Our own country has set an example which is seen and felt throughout Europe; and though her sovereigns may shudder at revolution, and strive to stifle the spirit of freedom, the work of reform will go on. As well might they attempt to gather up the light, with their hands, which has burst through the crevices of a ruined edifice, and throw it without the walls, as to prevent the progress of ing my, or carry back their people to the habits of the dark ages.

Such, my friends, are some of the auspicious events which mark the age in which we live, as a new and splendid era.

In view of what God has thus wrought for his church, we may remark,

I. There is no danger that the benevolent operations of the day will impoverish either nations, or individuals. There is surely no reason to fear this, from the amount actually expended for charitable purposes. The income of all the Missionary and Bible Societies in America would not more than defray the annual expense of a single man of war; and, compared with the millions that are lavished on enterprises of ambition and pride, is really unworthy to be named. There is, too, a *redeeming spirit* in christianity, which repays, ten fold, for all that is done to extend its empire. It blesses, abundantly, both the giver and the receiver.—Who is so likely to be industrious, and frugal, and discreet, as he that cares for his own soul, and the souls of his fellow men? Who is so likely to be smitten upon by divine providence, as he that makes a pious use of the counsels of providence? Was it ever known, that a man who

was charitable, on christian principles, was reduced to want and beggary, by his charities? You have often been called to cast your substance into the treasury of the Lord—do you believe that you are this day the poorer for what you have given? I verily believe in the divine promise, "The liberal soul shall be made fat; and he that watereth shall himself also be watered. There is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty."—It should never be forgotten, that it is the very nature of christianity to dry up the multiplied sources of poverty, by eradicating the vices of men. It forbids excess and crime of every name; and brings into action all that is excellent and worthy in man. Can it be imagined, that what is done to extend the influence of such a religion, should exhaust the resources of a nation? Were the charities of christendom increased a hundred fold, they would soon return, upon the givers, a hundred fold remuneration.

Is it said, that the thousands expended for foreign missions, having no tendency to increase religion at home, must be a loss to the country? I reply, this opinion is founded in mistake, and for proof I appeal to facts. To every man who has paid the least attention to the course of events, it must be obvious, that, in proportion as the spirit of missions—*of foreign missions* has prevailed, the piety of our churches has increased, and exertions to promote religion at home have been multiplied. Since the commencement of missionary operations in this country, revivals of religion have been more numerous and powerful than were ever before witnessed; a warmer and more active piety has marked the christian character; party jealousies have greatly subsided; a closer union has been formed among the friends of Christ, and more has been done to promote the moral and religious improvement of all classes of people than was attempted for centuries before. The same is true of Great Britain, and of every country that has engaged in earnest, in the work of sending the gospel to the heathen. Who are the men that are most liberal and active in promoting religion at home? We answer, unhesitatingly, they are the same men who take the deepest interest in the cause of foreign missions. The spirit of missions is eminently the spirit of the gospel; and just so far as it pervades and animates the church, she will rise in activity and zeal, to promote the happiness and salvation of all around her. "The best means of personal sanctification is to care and do for others: the best way to increase religion at home, is to carry much of it abroad."

2. Between the various plans of christian benevolence there is no collision, or interference. There are some, who seem to attach an almost exclusive importance to the circulation of the scriptures. Others suppose, that whilst the wants of our country are so great, no exertions ought to be made for the heathen abroad—Others again, with an eye fixed upon the miseries of the heathen, think that all the efforts of benevolence should be directed with reference to their salvation. Whilst a fourth class, seeing the rapid multiplication of benevolent plans, have no doubt that they must defeat each other's objects, and come to naught. But the enlightened christian, who has watched the rise and progress of these plans, sees no interference between them. He feels, indeed, that they are not all equally important; and in dispensing his charities, he will endeavour to apportion them according to the relative claims of these various objects. But he sees no reason to fear that they cannot exist and prosper together. They spring from the same source, and are aiming at the same object. They are but parts of one great machine, which the benevolence of the gospel has set in motion for the salvation of a perishing world. They move together in perfect harmony; and whatever gives a stronger impulse to one part, augments the power of the whole. This is abundantly proved by facts. There are probably twenty applications for public charity now, where there was one, thirty years ago; and yet each application is met with much more promptness and liberality, than a single one was at the commencement of that period. Twelve years ago, the people in this country did nothing for foreign missions, and contributed very scantily in aid of missions at home; now they expend, as we before stated, more than 100,000 dollars for the benefit of the heathen; and at the same time, funds in aid of institutions for promoting religion in our own country, have been greatly increased. When the *Missionary Society* of Connecticut commenced its operations, the annual contribution in this congregation, in aid of its funds, was about 40 dollars; now it is seldom less than 100, whilst nearly ten times that sum is contributed for other purposes of christian charity. An increase, not very unlike this, has probably taken place throughout the state. So true is it, that the more men do for Christ, the more they are disposed to do. Benevolence is not, like money, diminished by giving. Every effort strengthens the principle, and fixes the habit of doing good.

3. There is reason to hope, that the benevolent operations of the day will continue to be increased, until the earth shall be full of the knowledge of the Lord. When I look abroad, and see what has been done and what is now doing, for the cause of Christ, I cannot doubt that the Spirit of God has moved his people to this generous course of action.

It is the finger of Jehovah, that has organized and set in motion this grand moral machinery, and sustained by his own Almighty hand, it will go on; with constantly increasing efficacy, *it will go on*; till the purposes of heaven respecting this guilty world shall be accomplished. The benevolent efforts, which distinguish our day, are if I mistake not, altogether of a peculiar character. They are such as the world never before witnessed. They are more extensive, vigorous and systematic; they rest more entirely on an enlightened, fixed sense of duty, and are eminently the fruit of a heavenly influence. Christians are extensively engaging in this work, from a rational conviction that it is their duty to do all in their power, to diffuse the blessings of the gospel, and whilst acting under the influence of such a conviction, they are forming a habit of entire, untiring benevolence. In the mean time the rising generation are from childhood, taught to feel for the wants of the destitute, and to contribute for their relief. This is preparing them to engage in the work of benevolence, and to car-

ry it on, when those who are now helping it forward shall be called to their reward in heaven. The missionary stations also, established in heathen lands, will soon become radiating points, from which light will emanate, and pour its effulgence over a benighted world. These facts, viewed in connexion with the sure word of prophecy, leave no room to doubt, that the streams of benevolence, which have begun to fertilize the earth, will continually grow broader and deeper, till they shall clothe, with moral verdure and beauty, all the desolate parts of the globe.

There is no cause to fear a return of the dark ages, or any general cessation of benevolent action. The angel, having the everlasting gospel to preach to them that dwell on the earth, has commenced his flight; nor will he tire in his mission of love, till he publish to every creature the glad tidings of salvation. A little while, and, what we now admire as great, will be deemed small—what we now call liberality will be regarded as parsimony. The christian world will ere long feel that the silver and the gold are the Lord's, and will cast such offerings into his treasury, as past ages never saw. The rich will bring their thousands, and the poor their willing mite; and every man will regard himself, and all he has, as sacredly devoted to the Lord his God.

4. To live in a day like this involves a peculiar responsibility. God is calling his people to a great work. By the voice of his providence, and the voice of his word, he requires every man to be at his post and do his duty. To be indifferent then, or to stand still, and refuse to act, is rebellion. To possess wealth, and talents, and influence, and not employ them in advancing the cause of Christ, is disobedience which God will punish. Remember, my friends, that you are stewards of God's bounty, and accountable to him for every talent committed to your care. A day of reckoning is coming; and if then it shall be found, that you have lived to the glory of him who died for you; redemption, a glorious reward will be bestowed on you; if otherwise the consequences to you will be tremendous. "Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth."

I have called your attention to this subject, my friends, that you may know your duty, and realize that each of you has an important part to perform in the great movements of the day. It cannot be doubted that it is as really the duty of every person to aid, according to his ability in promoting the plans of christian benevolence, as it is to worship God and keep the sabbath. This duty is so plain, and has so often been illustrated and pressed upon the attention, that ignorance cannot be pleaded, in excuse for indifference and neglect. Every person is strictly responsible for the part he takes, or neglects to take, in the work of evangelizing the world. It is in this light I wish you to view the subject. With your eye fixed upon the wants of your fellow men, and in prospect of your future account, let the questions come home to your bosom—Am I doing as much as I can to promote the cause of religion?—Am I employing my talents, my property and influence, in such a manner, as will secure my acquittal at the judgment seat?—Am I indulging no unnecessary expense in living, in dress and equipage?—Does conscience, does God approve of the course I am pursuing? of the sacrifices and efforts I am making to advance the glory of his name, and the spiritual interests of my fellow men? These inquiries, I would urge upon you, with great seriousness, because I regard them as affecting deeply, not only the cause of religion generally, but your own immortal welfare; and as you hope for the approbation of your final judge, I beseech you not to pass them by without serious examination. In a few days we shall be called from this state of probation to give up our final account. It seems but yesterday that we commenced the year that is now closing. Soon another and another will be gone; and in a little time we shall all be in that world where months and years are unknown—where all is unbroken and unmeasured eternity. We have to day, been glancing an eye over the past. Could we lift the veil that hides futurity from our view, and contemplate the events of the next thirty years, what changes—what unthought-of scenes should we behold? All the great interests of benevolence—all the plans of christian love, that have sprung up in past years, we might hope to see holding on in a course of prosperous advancement, and constantly widening influence; we might hope to see the sins and miseries of this guilty world greatly diminished, and the cause of Christ urged on, by the united energies of millions, who are now in efficient to this work, or who exist only in the all creating power of God. But, whatever uncertainty may attend these events, there is one event that is certain. Before the close of that period, the greater part of this congregation will be dead. Thus the providence of God decides. So soon, dear hearers, may we die and be called into eternity! Oh, then, let us remember this solemn truth, and do with our might, whatsoever our hands find to do; for there is no work, nor device, nor knowledge, nor wisdom in the grave whether we are going.

BELLARY, INDIA.

Extract of a letter from the Missionaries

By a recent communication from brother Taylor, we have an account of an interesting circumstance at Belgaum, which shows the importance of religious instruction in our native schools. A boy instructed in one of them at Belgaum, in consequence of learning the principles of Christianity as taught in the school, became convinced of the folly and absurdity of idolatry; he therefore refused to reverence the household gods of his parents, and remonstrated with them on the impropriety of the worship which they paid them; this enraged his parents exceedingly, and they threatened, that if he persisted in these things, he should be turned out of the house; this did not at all intimidate him, and the threat was accordingly put into ex-

ecution; in consequence of which the poor boy took refuge in the school, and remained there a considerable time without food. The schoolmasters, however, interceded with his parents, and he was at length permitted to return home; his parents saying, that if he really thought it right to persevere in those views, they would not oppose, only requesting that he would not speak disrespectfully of their household gods. Surely this would appear like the strong holds of Satan giving way. Oh, that the Lord may deepen and strengthen these convictions in the mind of the heathen boy, till they shall end in sound conversion to God. At Dessa, a chieftain, residing about forty miles from Bellary, has recently written several interesting letters to us, in consequence of having read copies of the Holy Scriptures, which had been distributed at the festival at Humpy last year. He laments the want of proper instructors; approves of the method of salvation as revealed in the sacred volume; and earnestly requests that we would endeavour to pay him a visit.

Col. Star.

SOUTH SEA ISLANDS.

Extract of a letter from the Rev. D. Tyerman to a lady in England, dated Taheite, Nov, 24, 1821.

The power and wisdom of God, as displayed in the structure of this wonderful island, can only be exceeded by that stupendous and marvellous change which has taken place among its inhabitants: a change which fills me with incessant astonishment and joy. Had I opportunity and leisure to describe the former moral condition of this people, it would be unnecessary that I should do it to you: suffice it to observe, that it was peculiarly the place where Satan's seat was, and if ever that awful being were allowed an incarnation, it was here. The details of wickedness, given us by the Missionaries since we have been here, are enough to fill us with horror. How many human victims almost daily bled upon their cruel altars! Two thirds of the infants born, were instantly murdered by the hands of their own mothers. I saw one woman the other day who had destroyed eight of her own offspring; I have heard of another who killed nine, another seventeen, another twenty!!! The god of thieves, for there was such a god here, was faithfully served, while crimes of other kinds, even so horrible to be named, every where defiled this beautiful land. All the worst passions of human nature were indulged in the utmost possible extent. But, where sin abounded, grace much more abounds! God has done great things for this people. The faithful and holy exertions of his servants are most amply rewarded. The prayers of the British churches are indeed heard; and all the expences which have been incurred, are now fully repaid. O that you, and all whose hearts are engaged in doing good to the brethren could but witness what I have, already seen; it would fill your soul with amazement and gratitude.

Where I have been, the Sabbath is universally regarded; not an individual is known, whether among the chiefs or the common people, who does not attend divine worship on the Lord's day. The engagements of that holy day commence with a prayer-meeting, conducted entirely by the natives themselves, at sunrise. Knowing the backwardness of Christians in England to attend early prayer meetings what do you think my surprise has been on going to these services, to find their large places of worship literally filled. This is the fact in all the nations which I have visited; the whole congregations indeed attend. At nine o'clock in the morning, and at three in the afternoon there is public worship and preaching, when their places are crowded. The congregations make a very decent appearance; all is solemn and becoming. They have congregational singing and it is conducted with great propriety. In the intervals of worship, there is a catechism of both young and old. The natives dress all their food on Saturday; not a fire is lighted, not a canoe is seen on the water, not a journey performed, not the least kind of worldly business done on the Sabbath. So far as outward appearances go, this day is here indeed kept holy: by multitudes, I doubt not, is kept really so.

The missionaries have already translated and printed the Gospels of Matthew, Luke and John, which are in the hands of the people, and nothing can induce them to part with them. The word of God is indeed precious here. The Scriptures are the companions of the people wherever they go. Not a family (I am told) is

known, that has not family worship, morning and evening, every day. At every missionary station there is church formed; and though it is only between two and three years ago that they were organized many real Christians have united to enjoy the benefits of the Lord's Supper, and many more at every station are waiting with eager desire to obtain admission. At one of these are 20 members, at another 62, at another 74, at a fourth 102.

No public immorality or indecency is seen. All drunkenness and profane swearing are unknown here. All their former sports and amusements are completely put down. Their morals are almost all demolished, and many of them completely obliterated; and it is a singular fact, that chapels now occupy the very ground on which many of them stood. Never before did the Gospel obtain so complete and so universal a triumph in any country over heathenism, cruelty, superstition and ignorance.

In another letter, he says:

The profession of Christianity is universal; scarcely is the individual known who does not attend three times every Lord's day at public worship. You would be charmed with a Tahitian Sabbath. O England, blush at thy own inferiority, when compared, in this respect, with this so lately barbarous land! No doubt much of this is nothing but profession; but that there is a great deal of vital piety, I doubt not.

Yesterday (Dec. 5, 1821) I partook of the Lord's Supper with a church consisting of 106 consistent members. The behaviour of the Tahitian congregations is not excelled by any in England. All is solemn; all, apparently, is devout.

Civilization is making rapid progress. Crimes of all kinds are almost unknown. Encourage missionary prayers. If any are relaxing in these respects, or are unbelievers in the importance of Missionary exertions, send them hither. I should not have thought the sufferings and inconvenience of going ten times round the world too much to be endured for the sake of seeing what God has wrought in these idolatrous countries. We hope to see all the islands which have embraced Christianity before we return. Thirteen are known where the people have abandoned their idols and received the truth. Other islands are petitioning for missionaries. Indeed, if missionaries could be found, there is every reason to hope that all the islands in this vast ocean would immediately embrace the truth.

LIVERPOOL, Nov. 30.

DISTRESSING SHIPWRECK.

The following details have been handed to us of the melancholy wreck of the brig George, of Greenock. John M'Alpin, master, from Quebec, on the 6th of Oct last. He and a seaman, named Brown, are the only survivors of a crew of eleven persons, and a man, his wife, and child, passengers. They were taken from the wreck, after thirty-eight days suffering, by Captain John Hudson, of the brig Salton, of Cawdor. M'Alpin and Brown arrived at Annan on Wednesday evening last, under the warmest recommendations of Captain Hudson, and they were received in a manner which reflects credit on the town, a liberal subscription being immediately raised for them.

Two thirds of the voyage had been accomplished, when the George was overtaken by a tremendous storm, and a sea struck her stern, drove it in, and swept three of the crew into a watery grave. She was thus rendered quite unmanageable; and from the waves breaking over her, the only safety for the remaining part of the people on board appeared to be in the rigging. Collecting, therefore, all the stores they could, they took themselves to the maintop. But they had not been long in this refuge, when another heavy sea struck the vessel and laid her on her beam-ends; at this crisis the hapless babe dropped from the arms of one of its parents, and soon disappeared in the raging abyss below. Of the stores which they had provided, the bread only was saved, though completely soaked with salt water. The foremast having soon given way, the vessel again righted. The survivors were thus in the maintop, raised above the waves, which washed below them, with some provision against hunger, but none against thirst. Their food itself saturated with salt, stimulated their thirst; and amidst the waste of waters which encompassed them, and from the spray which drenched them, they could find no mitigation. Several of them even against their own better judgment, and advice of the captain, began

to drink salt water, but their thirst only maddened into delirium.

On the third night, before death had invaded their number a vessel with light, was seen very near them, but not having observed them, she soon disappeared, and their excited hopes were succeeded by a deeper despondency. On the fourth day the woman died; and a vein in her arm was opened by the husband, or with his consent, in order to mitigate the miseries of the survivors.—No blood however could be taken from the arm, and the breast of the unhappy woman was opened. The husband was permitted to take the first drink of his own wife's heart's blood, and he drank it all. For several days after this, one and another of these wretched men ended their sorrows in death; affording to the survivors the means of longer protracting their sufferings; till at the end of ten days only two individuals were left. The Captain had abstained as much as possible from drinking salt water, and influenced the man who had survived along with him to a similar abstinence. It may appear to our readers incredible to be informed that, for 28 days after the death of their companions, these solitary and wretched sufferers were supported on the mast of the wreck, in the dreary ocean.

Their food was the carcasses of their fellow-sufferers, and for a considerable time the bread which they had saved; but marrowous as it is, how human beings could exist so long on such food, and on such eminence, rocked by the mountainous billows of the Atlantic, the greater wonder is, how they were preserved against the raging thirst, which had cut off their fellows; and here these poor sufferers themselves traced the finger of God, as all must do who hear or read the recital of their miseries: for after the 10th day, they never wanted fresh water, the rain having fallen so plentifully and uniformly, that, in a can, which they had suspended to the lower end of a yard or boom, attached to the main-top-mast, and slung in an almost vertical position, they never had less than two or three inches of water! They had also covered the top with a sail so that they had some kind of shelter, and even a place where, in sleep, they could forget their real wretchedness, and enjoy in dreams the ideal bliss of being restored from their desolation to men, and the food of men.

On the 14th November, the 28th day of their sufferings, when the Salton picked them up, they had been several days without any bread only some skin and bone of the carcasses were left, and they were preparing their last meal by splitting up some arm and thigh bones, for the sake of the marrow! We may mention, what should encourage those who are exerting themselves to promote piety amongst sailors, that these poor men when all human consolation fled, like Peter in the dungeon, found comfort in singing psalms, and praying unto God, who at length heard and saved them. John Brown told the crew of the Salton (from whose information this account is taken) that he did not lose hope so long as 40 days were unexpired—alluding to the period during which Moses, and Elijah, and our Lord were preserved without food. Capt. Hudson, before putting off his boat to the wreck, ordered his cook to provide a gruel for the men he was about to deliver. Under Capt. H's care the men soon recruited, so that when the Salton stranded at Beckfoot, they were enabled to proceed to his house in Annan, where they were treated with every kindness.

C. Sec.

For the Christian Repository.

To the Representatives of the Religious Society of Friends, in Pennsylvania, New Jersey, Delaware and the Eastern part of Maryland:

GENTLEMEN,

In the last Repository, I observe what is called a "Minute of a Meeting of the Representatives of the Religious Society of Friends," declaring that you have no knowledge whatever of Amicus, and disowning any connexion with him in his attempts to vindicate your principles. You add that your profession and doctrines, as always held by you, and at different times published to the world, are founded upon the principles of the Christian religion as contained in the Holy Scriptures, for proof of which you refer us to your writings already extant.

On this publication I would make a few remarks, which I hope may claim your attention, and induce you to give the public some further satisfaction on this subject.

I presume you must have some views in publishing this Minute, independent of a

desire to exonerate the Society of Friends from any responsibility for the sentiments of an individual. This presumption is founded on the fact that Amicus in his closing Essay explicitly declared that he alone was responsible for the sentiments contained in his publications.

If this presumption be well founded we must look for the motives of your publication in the concluding part of your Minute. "Our profession and doctrines, which we have always held, and at different times published to the world, are founded upon the principles of the Christian religion as contained in the Holy Scriptures, as may be seen in a number of our writings already extant."

Now Gentlemen, what are we to understand by this? You must be aware that all the professors of the Christian religion, tell us their doctrines are founded upon principles contained in the Holy Scriptures! You must know that these scriptures are susceptible of very different constructions, and that they are made to support very opposite systems of religion! Your declaration therefore leaves us in perfect darkness on those points which may distinguish you from the Socinians, Sabellians, Unitarians, or believers in a Trinity!

But this is not all, you leave us in utter uncertainty whether you approve or disapprove of the doctrines of Amicus. You neither say you do nor you do not! You tell us indeed that your "doctrines" are founded upon the principles of the Christian religion as contained in the holy scriptures." But if you have read the Essays of Amicus, you must be apprized that this is precisely the ground he has taken! By a very copious selection of scripture texts, judiciously chosen, he has defended his opinions—and these opinions are yours according to his understanding of them.

I would not, Gentlemen, attribute to you a want of candour; but to say the least of your publication, it is very ambiguous and unsatisfactory.—There is, however, one circumstance which will generally awaken strong suspicions that you are not candid. Amicus has been publishing a series of Essays, for nearly two years, in the Repository; he openly professed himself your member, and the vindicator of your principles. You could not have been ignorant of this fact! Yet in all this time you never came forward to declare you had no knowledge of this author, or to disavow any connexion with him in this undertaking. But after the discussion had closed—after Amicus had published his last number, then you came forward—not to point out any misstatements he may have made—not to explain your own views, but to tell us what he had before very explicitly told us, that you are not accountable for the sentiments contained in those publications, and that your doctrines are founded upon principles contained in the Holy Scriptures.

The writer of this article has been an anxious enquirer on religious subjects—he has read many of the most conspicuous works by the different professors of Christianity, and among these, a considerable number of your books. I had long admired your Society as a practical body of Christians, and being very desirous to obtain a distinct knowledge of your tenets, I have attentively perused the productions of Amicus as they issued from the press. And I will confess to you, that he has not only confirmed the impressions I had before received of your principles, but has made your system of religion to appear more rational and consistent in its parts, than I had ever considered it before. Under his pencil, your Society, as a branch of the Christian church, has assumed a more definite form—has acquired more distinctness of character, in my view, than it had ever before done.

The only tendency of your publication, from its very ambiguous character, is to set the mind afloat; you neither tell us you approve, nor disapprove of the statements of "Amicus"—you may be understood in either sense. So far, your public appearance is worse than useless—that it can do any good I am utterly at a loss to conceive. Without further explanation, its only tendency must be injurious. Now, if the impressions made on my own mind, by the discussion of your doctrines, are erroneous, as a lover of truth, I should like to be rectified; and this, as the Representatives of a large and respectable body of Christians, I think you are bound to do.

If you should consider these remarks of sufficient importance to induce you to give us a further explanation of your doctrines, permit me to suggest to you, that your views be expressed neither by a tissue of scripture texts, nor by extracts from your

own authors. There can be no doubt that you are as competent to express your sentiments as any other person can express them for you,—and as Representatives of your Society, you must be the proper organ for explaining its views. After what has been said, if you do not thus explain them, it will be taken for granted, that as you have not reproved the sentiments of Amicus, his Essays contain a true explanation of your tenets.

CEPHAS.

Philadelphia Feb. 8, 1823.

CHRISTIAN REPOSITORY.

FRIDAY, FEBRUARY 14.

Remarks, on the "Minute of the Representatives of the Religious Society of Friends, in Pennsylvania, &c." as published in our last; by "C," shall appear next week.

We have also received "Veritas," (from Philadelphia) censuring the spirit of said "Minute," and its authors, and objecting to its insertion in the proposed vol. of P. and A.—Too late for this number—shall appear in next.

PUBLIC INSTRUCTION.

The government in France aids the establishment of elementary schools, whether popish or protestant, by grants of money towards their building and outfit. Efforts are making to establish sabbath schools; and schools have already been formed in prisons, with the best effect on the morals of the prisoners.—In Spain, the government has assigned a convent for a Normal or training school, and provided funds for its support. It is intended for 500 boys and 400 girls. The Cortes have ordered the establishment of schools in every district of Spain.—The province of Hainault, Netherlands, has doubled the means of instruction since 1817, and out of a population of half a million, nearly 60,000 scholars are daily receiving instruction.—In Sweden, government has organized many new schools; and into one has introduced the British national system.—In Italy, strong efforts have been made to check the diffusion of knowledge, by the suppression of schools on the system of mutual instruction. A society at Florence, however, continues its operations with success.—The schools at Malta command the admiration of foreigners. The school society at Valetta continues, under the patronage of the governor. A catholic priest has recently added a school for girls to his establishment at Casel Zeitum.—South America.—Mr Thompson has formed schools on the British system at Buenos Ayres, and Santiago in Chili, by request of the public authorities. He finds every where considerable anxiety to receive instruction; and intends to visit all the States of South America with a view to the formation of schools.—The London Baptist Magazine mentions the opening of six or seven places of worship of that denomination in England; particularly one in the parish of Charsle, Buckinghamshire, a village which has continued inaccessible to the advocates of truth from time immemorial, except two sermons in the open air some years since. Now the place is well attended, and a Sabbath school established.

Chr. Mirror.

Fears are entertained that the Indian missions will be injured by the repeal of the U. S. laws regulating the Indian trade. The door is thus reopened for unprincipled men to impose upon the Indians, to introduce rum more plentifully, and render them far more inaccessible to the gospel than they are in their native state.

A negro man named Peter, has lately been tried at Romney, Virginia, and sentenced to suffer death for the murder of Mr Polling. The latter was a slave merchant, and was killed when he was attempting to separate Peter's wife and children from him. A person who witnessed the trial, writes, "Putting myself in the situation of this poor negro, should I not have acted as he did, was a question which instantly presented itself to my conscience."

A Coroner's Jury in Richmond, Virginia, on the 8th ult., on viewing the body of Robert, a slave belonging to Abner Herd, found dead in the jail, brought in a verdict that "the boy came to his death from extreme suffering by cold, it appearing in proof that he was without clothing of any kind on his body, and at night had no blanket or covering, other than wheat straw."

OBITUARY.

DEPARTED this life on Monday last, Mr. WILLIAM HEMPHILL, an old and respectable inhabitant of this place. He died in his 81st year, and until a few months ago, retained all his faculties.